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Paul's Doctrine of the Old Testament.*—It is worth while to turn away from the various current theories concerning the Old Testament to Paul's view of it as seen in 2 Tim. 3:15-17. That the phrase "sacred scriptures" are the Old Testament writings is, whether the article be regarded as genuine or not, undoubted. And whether the phrase "all scripture" means "the whole of," or "every part of" scripture, is practically unessential as is also whether "theopneustic" is a predicate or attributive adjective. The meaning is the same either way. The essential fact is that Paul makes two assertions concerning the Old Testament Scriptures. 1. They are theopneustic. This means "breathed by God," either "made by God's breath," spoken by him, or, what is much to be preferred, "breathed into by God," filled with, redolent of, God. Paul then teaches that the Old Testament is in all its parts a divine message. 2. They are "profitable." Remember that this was spoken to a Christian man of high attainments. Paul here teaches the complete divinity and ceaseless usefulness of the Old Testament Scriptures. There is no part of them not filled with God; there can come no time when any part of them shall lose value as an aid to holy living. Note some needful adjustments of our modern thinking to this apostolic testimony. (a) Theories as to the origin of these scriptures must not conflict with Paul's view that they are everywhere divine. Let us prosecute the higher criticism but beware of theories that require for their support the assumption of fraud, mistakes, inconsistencies in the origin of Old Testament books. (b) Theories of the development of doctrine must not conflict with the Pauline statement that every word of this Old Testament is a word of God. While we may find progress, let us not find false and unworthy conceptions in some writings—grant incompleteness but not falsity; undeveloped morality, not immorality. (c) Theories of interpretation must square with Paul's view of the profitableness of the whole Old Testament. We will not limit the scripture in its meaning to what the latest theory of historical development will allow to have been currently believed by the contemporaries of its several writers. This Word has a "springing" sense, rising with the progress of knowledge. It is good science to see in the Old Testament all that God has placed in it and to draw out of it all that the full glory of the New Testament revelation brings into relief in its words. (d) Theories as to the proper use of this Scripture must be adjusted to this doctrine of its permanent value for the edification of the Christian. Not indiscriminate use of proof texts is encouraged, but unhesitating employment of plain statements of doctrine or duty. (e) Following Paul's teaching we shall avoid the danger of worshiping the letter while we give Scripture its due honor. He adds that the Word is profitable "through faith." Faith, not the Scriptures, is the real dynamic of the Christian life.

A masterly presentation of a subject of vital importance to every thoughtful student of the Old Testament. The distinctions drawn and points made are of the utmost value. No more profitable exercise could be engaged in by any minister or teacher than the careful study of the positions of this article, in connection with an equally valuable paper by Prof. McCurdy entitled "Proportion and Method in Old Testament Study," recently published in this Journal (OLD TESTAMENT STUDENT, vol. viii), which considers the subject from a somewhat different point of view.

The Creative Laws and the Scripture Revelation.†—It is proposed to examine the general teaching of Scripture concerning the world in the light of six laws of science. 1. The law of *progress*, from lower to higher. Science declares that this law holds good in creation and history. Has it become inoperative with

* By Rev. Professor B. B. Warfield, D.D., in *The Presbyterian Quarterly*, July, 1889, pp. 389-406.

† By the Rev. S. H. Kellogg, D.D., in *The Bibliotheca Sacra*, July, 1889, pp. 393-424.

man who may be styled the end of creation? Plainly not. The only end of creation is the perfect, hence the law must hold good till some form of embodied life shall image God. Now the New Testament reveals a being who is himself a perfect representation of God and the first of a new order of manhood begotten into the image of God. Hence here Scripture and science are at one. 2. The law of *progress by ages*. Science speaks of geological periods, clearly distinguished, marked by the dominance of a new type of life. So does Scripture recognize this plan and with its *aions* of the present and the future is using strictly scientific language. 3. The law of *anticipative or prophetic forms*. Has this recognized principle whereby forms of one age are prefigured in the age preceding ceased? There is no reason for thinking so. Scripture substantiates the suggestion of science by revealing in the present the coming race in the person of Jesus of Nazareth who manifested the "powers of the world to come." 4. The law of *creative interpositions*. Conceding much to natural causes working by an evolutionary process it yet remains as a scientific fact that much of the progress of life can be explained only by the law of creative interposition, as eminent scientists acknowledge. Here science and scripture agree as to the past. What science suggests as to the future, scripture clearly asserts in its doctrine of a "new heaven and a new earth" brought into being by a display of divine creative power. 5. The law of *exterminations*. This is witnessed to by many facts in the life history of the earth. One geological age succeeds another and the chief living species of the former age disappear. Scripture tells of the deluge and prophesies that the present age will give way to the "age to come" through a catastrophe involving the extirpation of the life which is disqualified for the new epoch. 6. The law of *preparation*. Each age of the earth's formation prepared for the next, so science tells us. The Scripture declares that the present is such an age. Not only in a physical sense may this be true, but especially morally and spiritually. Regeneration and sanctification are preparatory processes. What then is our conclusion if not that Scripture is in accord with science, simply taking up the record where geology leaves it and carrying on its laws into the present and future. Note the apologetic value of our results (a) in the comparison in this respect of Christianity with heathen religions in which we find few traces of these laws; (b) in the argument for the intrinsic probability of the truth of Christian doctrine; (c) in their bearing on the theodicy. The preparatory character of the present explains many dark things in it and bids us look forward and upward for the consummation.

An ingenious, well-argued and fascinating argument. The reasoning is not always conclusive, but the presentation is suggestive and stimulating.

The Man of Sin.* Paul imparts to the Thessalonian church for their comfort certain definite disclosures concerning the Lord's coming. Then to check their restlessness he suddenly reveals the figure of the Man of Sin. This man of lawlessness is identified here with the corrupt and impious Judaism of the apostolic age. I. Before verifying this, some preliminary considerations are (1) while the relation of New Testament prophecy to this Book of Daniel is close, here Paul is not interpreting a former prophecy of Daniel but communicating a new one and the relation between the old and the new is of the most general kind. (2) Again the passage is only an aside, a supplement and hence imparts no full instruction. (3) Paul's doctrine of the Parousia is the same as that of the Gospels. While the fulfillment is at the end, a fulfillment is found in the destruction of Jerusalem. (4) The "Man

* By Prof. Wm. Arnold Stevens, in *The Baptist Quarterly Review*, July 1889, pp. 328-360.